



FOR CHRISTIAN
BURIAL
AND THE
FUNERAL MASS



**THE RITE FOR
CHRISTIAN BURIAL
AND THE
FUNERAL MASS**

according to the text in the
COLLECTIO RITUUM

With explanatory comment

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THE RITE FOR CHRISTIAN BURIAL

I. BRINGING THE BODY TO CHURCH

If the priest cannot go to the house of the deceased, he meets the corpse in the vestibule of the church, or at the church-yard gate. He is accompanied by a cross-bearer and acolytes with lighted candles and holy water. The corpse is sprinkled with holy water — a sacramental symbolic of purification from the stains of sin. The following antiphon and psalm — Psalm 129 — are recited by the priest:

Ant. If Thou, O Lord, dost mark iniquities.¹

Out of the depths I cry to Thee, O Lord ; * Lord, hear my voice !

Let Thine ears be attentive * to my voice in supplication.

If Thou, O Lord, dost mark iniquities, * who can stand ?

But with Thee is forgiveness, * that Thou mayest be revered.

I trust in the Lord ; * my soul trusts in His word.

My soul waits for the Lord * more than sentinels wait for the dawn.

More than sentinels wait for the dawn, * let Israel wait for the Lord,

For with the Lord is kindness * and with Him is plenteous redemption ;

¹ This may be sung in English ; see p. 52.

And He will redeem Israel * from all their iniquities.

Eternal rest * grant unto him (her), O Lord.

And let perpetual light * shine upon him (her).

Ant. If Thou, O Lord, dost mark iniquities, O Lord, who can stand?

P. The Lord be with you.

A. And with your spirit.

P. Let us pray. O Lord, we commend to Thee the soul of Thy servant, **N.**, that, having departed from this world, he (she) may live with Thee. And by the grace of Thy merciful love, wash away the sins that in human frailty he (she) has committed in the conduct of his (her) life. Through Christ our Lord.

R. Amen.

The corpse is then carried into church. The cross-bearer precedes. The crucifix at the head of the procession is an admonition that Jesus is the Way and the Truth and the Life (John 14:6), and that death was vanquished by the death of Jesus on the cross (1 Cor. 15:54-58). Meanwhile the priest recites the psalm — Psalm 50 — “Have mercy on me, O God.” It is a prayer not only for pardon but also for spiritual rebirth. The psalm is introduced and concluded with a consolatory antiphon:¹

¹ This may be sung in English; see p. 54.

Ant. They shall rejoice in the Lord.

Have mercy on me, O God, in Thy goodness; *
in the greatness of Thy compassion wipe out my
offense.

Thoroughly wash me from my guilt * and of my
sin cleanse me.

For I acknowledge my offense, * and my sin is
before me always.

Against Thee only have I sinned, * and done
what is evil in Thy sight.

That Thou mayest be justified in Thy sentence, *
vindicated when Thou dost condemn.

Indeed, in guilt was I born, * and in sin my
mother conceived me.

Behold, Thou art pleased with sincerity of heart,
* and in my inmost being Thou dost teach me
wisdom.

Cleanse me of sin with hyssop, that I may be
purified; * wash me and I shall be whiter than
snow.

Let me hear the sounds of joy and gladness; *
the bones Thou hast crushed shall rejoice.

Turn away Thy face from my sins * and blot out
all my guilt.

A clean heart renew for me, O God, * and a
steadfast spirit renew within me.

Cast me not out from Thy presence, * and Thy
holy spirit take not from me.

Give me back the joy of Thy salvation, * and a willing spirit sustain in me.

I will teach transgressors Thy ways, * and sinners shall return to Thee.

Free me from blood guilt, O God, my saving God; * then my tongue shall revel in Thy justice.

O Lord, open my lips * and my mouth shall proclaim Thy praise.

For Thou art not pleased with sacrifices; * should I offer a holocaust, Thou wouldst not accept it.

My sacrifice, O God, is a contrite spirit; * a heart contrite and humbled, O God, Thou wilt not spurn.

Be bountiful, O Lord, to Sion in Thy kindness * by rebuilding the walls of Jerusalem;

Then shalt Thou be pleased with due sacrifices, burnt offerings and holocausts; * then shall they offer up bullocks on Thine altar.

Eternal rest * grant unto him (her), O Lord.

And let perpetual light * shine upon him (her).

Ant. They shall rejoice in the Lord, the bones that are brought low in the dust.

The corpse is placed in the middle of the church with lighted candles on both sides of the bier. The lighted candles signify the eternal light that will shine for the departed. The priest says the following responsory after having entered the church:

Come to his (her) aid, * O saints of God; hasten

to meet him (her), angels of the Lord, taking up his (her) soul, presenting it in the sight of the Most High.

✠. May you be received by Christ, who has called you, and may the angels bring you into the bosom of Abraham.

✠. Taking up his (her) soul, * Presenting it in the sight of the Most High.

✠. Eternal rest grant unto him (her), O Lord; and let perpetual light shine upon him (her).

✠. Presenting his (her) soul in the sight of the Most High.

If the Office of the Dead is to be recited, it follows now. At the end of the Office the holy sacrifice of the Mass is offered for the departed.

II. THE MASS

A. The Mass of the Catechumens

All *stand* when the celebrant enters the sanctuary, and remain standing until the celebrant begins the Preliminary Prayers; then all *kneel*.

PRELIMINARY PRAYERS

At the foot of the altar the priest signs himself with the Sign of the Cross. All do likewise.

P. In nomine Patris, In the name of the
et Filii, et Spiritus Sancti. Father, and of the Son,

Amen.

and of the Holy Spirit.
Amen.

P. Introibo ad altare
Dei.

I will go in unto the
altar of God.

A. Ad Deum qui lae-
tificat juventutem meam.

Unto God, who giveth
joy to my youth.

P. Adjutorium nos-
trum in nomine Domi-
ni.

Our help is in the
name of the Lord.

A. Qui fecit coelum et
terram.

Who made heaven
and earth.

The priest says the Confiteor, making a public confession of sin, and calls upon the saints and the faithful to pray for him.

P. Confiteor . . . ad
Dominum Deum nos-
trum.

I confess to almighty
God . . . to the Lord
our God for me.

A. Misereatur tui om-
nipotens Deus, et demis-
sis peccatis tuis, perduc
te ad vitam aeternam.

May almighty God
have mercy upon you,
forgive you your sins,
and bring you to life
everlasting. Amen.

P. Amen.

A. Confiteor Deo om-
nipotenti, beatae Mariae
semper Virgini, beato
Michaeli Archangelo,
beato Joanni Baptistae,

I confess to almighty
God, to blessed Mary,
ever Virgin, to blessed
Michael the Archangel,
to blessed John the Bap-

sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et demissis peccatis vestris, perducatur vos ad vitam aeternam.

A. Amen.

P. Indulgentiam, ab-

tist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word and deed (**strike the breast three times as a sign of contrition**), through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints and you, Father, to pray to the Lord our God for me.

May almighty God have mercy upon you, and forgive you your sins, and bring you to life everlasting.

Amen.

May the almighty and

solutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

A. Amen.

P. Deus, tu conversus vivificabis nos.

A. Et plebs tua laetabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

A. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

A. Et clamor meus ad te veniat.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

merciful Lord grant us pardon, absolution and remission of our sins.

Amen.

Thou wilt turn again, O God, and quicken us.

And Thy people shall rejoice in Thee.

Show unto us, O Lord, Thy mercy.

And grant us Thy salvation.

O Lord, hear my prayer.

And let my cry come unto Thee.

The Lord be with you.

And with your spirit.

All remain *kneeling*, in a low Mass as well as in a chanted Mass. The priest goes up to the altar saying secretly:

Let us pray. Take away all our iniquities, we be-

seech Thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

He kisses the altar and says:

We beseech Thee, O Lord, by the merits of Thy Saints whose relics are here, and of all the Saints, that Thou wouldst deign to forgive me all my sins. Amen.

Going to the missal on his right he reads the Introit:

INTROIT

Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem. Hear my prayer; all flesh shall come to Thee. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Life on earth knows no rest; trials, sufferings, dangers, misery and death are the lot of man. And at times, man's heart is uneasy until it rests in God. Therefore "weep but a little for the dead, for he is at rest" (Eccli. 22:11). *And let perpetual light shine upon them!* Heaven is the kingdom of light; God is light (John 1:5). Man in Baptism received the light, but it is only in heaven, the abode of eternal light, that he is intimately united with the light.

KYRIE

After the Introit the priest returns to the middle of the altar and says:

- | | |
|---------------------|---------------------|
| P. Kyrie eleison. | Lord, have mercy. |
| A. Kyrie eleison. | Lord, have mercy. |
| P. Kyrie eleison. | Lord, have mercy. |
| A. Christe eleison. | Christ, have mercy. |
| P. Christe eleison. | Christ, have mercy. |
| A. Christe eleison. | Christ, have mercy. |
| P. Kyrie eleison. | Lord, have mercy. |
| A. Kyrie eleison. | Lord, have mercy. |
| P. Kyrie eleison. | Lord, have mercy. |

He again kisses the altar, then turns to the people and salutes them.

- | | |
|------------------------|-----------------------|
| P. Dominus vobiscum. | The Lord be with you. |
| A. Et cum spiritu tuo. | And with your spirit. |

All remain *kneeling*.

The priest returns to the missal and recites the Collect or official prayer of the Mass. This varies in Masses of the Dead according to the ecclesiastical rank of the deceased. The one given here is for lay persons.

COLLECT

Let us pray. O God, whose property it is ever to have mercy and to spare, we humbly beseech Thee

in behalf of the soul of Thy servant **N.**, whom Thou hast this day called out of this world, that Thou wouldst not deliver him (her) into the hands of the enemy, nor forget him (her) forever, but command the holy angels to take him (her) and lead him (her) to the home of paradise, that forasmuch as in Thee he (she) put his (her) hope and trust, he (she) may not endure the pains of hell, but may come to the possession of eternal joys. Through our Lord. . . .

God's mercy spares all (Wis. 11:27). Therefore the Church prays for mercy at the hour of death. She prays for mitigation of the punishment, for union with the blessed in the home of paradise, and participation in the unalloyed joys of the blessed.

EPISTLE

In a low Mass: *Kneel.* In a chanted Mass: *Sit.*

Lesson from the Epistle of St. Paul the Apostle to the Thessalonians (**1 Thess. 4:13-18**). Brethren: We would not have you ignorant concerning those who are asleep, lest you should grieve, even as others who have no hope. For if we believe that Jesus died and rose again, so with Him God will bring those also who have fallen asleep through Jesus. For this we say to you in the word of the Lord, that we who live, who survive until the coming of the Lord, shall not precede those who have fallen asleep. For

the Lord Himself with cry of command, with voice of archangel, and with trumpet of God will descend from heaven; and the dead in Christ will rise up first. Then we who live, who survive, shall be caught together with them in clouds to meet the Lord in the air, and so we shall ever be with the Lord. Wherefore, comfort one another with these words.

A. Deo gratias. Thanks be to God.

What a world of comfort lies in these words for them that believe and hope in Christ!

GRADUAL AND TRACT

In a low Mass: *Kneel*. In a chanted Mass: *Sit*.

Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. The just shall be in everlasting remembrance; he shall fear no evil report.

Absolve, O Lord, the souls of all the faithful departed from every bond of sins. And by the help of Thy grace may they be enabled to escape the avenging judgment and enjoy the happiness of everlasting life.

Even after death and burial the just will be remembered. The judgments of the world, be they good or evil, will not harm the dead. His memory will endure and God and His Church will not forget him.

SEQUENCE

In a low Mass: *Kneel*. In a chanted Mass: *Sit*.

Nigher still, and still more nigh
Draws the day of prophecy,
Doomed to melt the earth and sky.

O, what trembling there shall be,
When the world its judge shall see,
Coming in dread majesty!

Hark, the trump, with thrilling tone,
From sepulchral regions lone,
Summons all before the throne:

Time and death it doth appall
To see the buried ages all
Rise to answer at the call.

Now the books are open spread;
Now the writing must be read,
Which condemns the quick and dead.

Now, before the Judge severe,
Hidden things must all appear;
Nought can pass unpunished here.

What shall guilty I then plead?
Who for me will intercede,
When the saints shall comfort need?

King of dreadful majesty,
Who dost freely justify,
Fount of pity, save Thou me!

Recollect, O Love divine,
'Twas for this lost sheep of Thine
Thou Thy glory didst resign:

Sattest wearied seeking me:
Sufferest upon the Tree:
Let not vain Thy labor be.

Judge of justice, hear my prayer,
Spare me, Lord, in mercy spare;
Ere the reckoning-day appear,

Lo, Thy gracious face I seek:
Shame and grief are on my cheek,
Sighs and tears my sorrow speak.

Thou didst Mary's guilt forgive;
Didst the dying thief receive;
Hence doth hope within me live.

Worthless are my prayers, I know.
Yet, O cause me not to go
Into everlasting woe.

Severed from the guilty band,
Make me with Thy sheep to stand,
Placing me on Thy right hand.

When the cursed in anguish flee
Into flames of misery,
With the blest then call Thou me.

Suppliant in the dust I lie,
My heart a cinder crushed and dry,
Help me, Lord, when death is nigh.

Full of tears and full of dread
Is the day that wakes the dead,
Calling all, with solemn blast,
From the ashes of the past.
Lord of mercy, Jesu blest,
Grant the faithful light and rest. Amen.

A non-Catholic has described this magnificent hymn as "solitary in its excellence. The secret of its irresistible power lies in the awful grandeur of the theme, the intense earnestness and pathos of the poet, the simple majesty and solemn music of its language, the stately metre, the triple rhyme — all combining to produce an overwhelming effect, as if we heard the final crash of the universe, the commotion of the opening of graves, the trumpet of the Archangel summoning the quick and the dead, and saw the King 'of tremendous majesty' seated on the throne of justice and mercy, and ready to dispense 'everlasting life or everlasting woe'."

While the missal is being taken to the Gospel side, the priest, bowing at the middle of the altar,

prepares himself to announce the holy Gospel, saying the following prayer:

Cleanse my heart and my lips, O God almighty, who didst cleanse the lips of the prophet Isaias with a burning coal. Through Thy gracious mercy deign so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

GOSPEL

In a low Mass as well as in a chanted Mass: *Stand.*

P. Dominus vobiscum. The Lord be with you.

A. Et cum spiritu. And with your spirit.

P. Sequentia sancti Evangelii secundum Joannem. Continuation of the holy Gospel according to St. John (11:21-27).

A. Gloria tibi, Domine. Glory be to Thee, O Lord.

At that time Martha said to Jesus, "Lord, if Thou hadst been here my brother would not have died. But even now I know that whatever Thou shalt ask of God, God will give it to Thee." Jesus said to her, "Thy brother shall rise." Martha said to Him, "I know that he will rise at the resurrection, on the last day." Jesus said to her, "I am the resurrection and the life. He who believes in Me, even if he

die, shall live; and whoever lives and believes in Me, shall never die. Dost thou believe this?" She said to Him, "Yes, Lord, I believe that Thou art the Christ, the Son of God, who hast come into the world."

A. Laus tibi, Christe. Praise be to Thee, O Christ.

As a joyful song of victory the words of Christ resound: "I am the resurrection and the life." Faith in Him is the pledge of future glory. "He who believes in Me, even if he die, shall live; and whoever lives and believes in Me, shall never die."

B. The Mass of the Faithful

1. THE OFFERING OF THE GIFTS

The priest begins the Offertory with a salutation to the faithful. In a low Mass as well as in a chanted Mass: *Sit.*

P. Dominus vobiscum. The Lord be with you.

A. Et cum spiritu tuo. And with your spirit.

P. Oremus. Let us pray!

O Lord Jesus Christ, king of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit. Deliver them from the lion's mouth that hell may not swallow them up

and they may not fall into darkness, but may the holy standardbearer Michael lead them into Thy holy light, which Thou didst of old promise to Abraham and to his seed. We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to that life which Thou didst of old promise to Abraham and to his seed.

The Church prays for all the faithful departed; in fact, in the words of the Offertory she hastens to their assistance, even as they are passing out of life, and she prays that hell may not prevail over them, but that God's angel may lead them into eternal light.

The priest now offers the bread. *All sit.*

Accept, O holy Father, almighty and eternal God, this host for the all-holy sacrifice, which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins of wilfulness and neglect; on behalf of all here present, and likewise for all faithful Christians, living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen.

He places the host upon the corporal and pours wine and water into the chalice, saying the following prayer:

O God, who hast established the nature of man in wondrous dignity and still more admirably restored it, grant that through the mystery of this water and wine, we may be partakers of His divinity who has deigned to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God through all eternity. Amen.

He offers the chalice with the following words:

We offer unto Thee, O Lord, the chalice of salvation, humbly begging of Thy mercy that it may arise before Thy divine majesty with a pleasing fragrance, for our salvation and that of all mankind. Amen.

He places the chalice on the corporal and bows, saying:

In a spirit of humility and with a contrite heart may we be accepted by Thee, O Lord, and may our sacrifice be so offered in Thy sight this day as to please Thee, O Lord God.

Raising his eyes and hands to heaven, he says:

Come, Thou source of holiness, almighty and eternal God, and bless this sacrifice prepared for the glory of Thy holy Name.

Washing his fingers at the Epistle side of the altar, he prays:

I will wash my hands among the innocent: and
I will compass Thy altar, O Lord.

That I may hear the voice of praise, and tell of
all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house,
and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked,
nor my life with men of blood.

In whose hands are iniquities: their right hand
is filled with gifts.

But as for me, I have walked in my innocence:
redeem me and have mercy on me.

My foot hath stood in the direct way: in the
churches I will bless Thee, O Lord.

Returning to the middle of the altar and bowing,
the priest says:

Accept most Holy Trinity, this offering which
we are making to Thee in remembrance of the pas-
sion, resurrection, and ascension of Jesus Christ, our
Lord; and in honor of blessed Mary ever Virgin,
blessed John the Baptist, the holy apostles Peter
and Paul, of these and of all the Saints; that it may
add to their honor and procure our salvation; and
may they deign to intercede in heaven for us who
cherish their memory here on earth. Through the
same Christ our Lord. Amen.

He then kisses the altar and turns to the faithful, asking them to pray:

P. Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

A. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

Brethren pray that my sacrifice and yours may become acceptable to God the Father almighty.

May the Lord accept the sacrifice at thy hands, unto the praise and glory of His Name, for our advantage and that of all His holy Church.

SECRET

The priest having answered "Amen" continues silently with the prayer called the Secret, which varies in the same manner as the Collect. The one given here is for deceased lay persons.

Be merciful, O Lord, we beseech Thee, to the soul of Thy servant **N.**, for whom we offer up to Thee the sacrifice of praise, humbly beseeching Thy Majesty that by these holy peace offerings he (she) may be found worthy to win everlasting rest. Through our Lord. . . .

The priest concludes the Secret in a loud tone of voice:

P. Per omnia saecula World without end.
saeculorum.

A. Amen. Amen.

2. EUCHARISTIC PRAYERS

PREFACE

In a low Mass: Sit. In a chanted Mass: Stand.

P. Dominus vobis- The Lord be with you.
cum.

A. Et cum spiritu tuo. And with your spirit.

P. Sursum corda. Lift up your hearts.

A. Habemus ad Do- We have lifted them
minum. up unto the Lord.

P. Gratias agamus Let us give thanks to
Domino Deo nostro. the Lord our God.

A. Dignum et justum It is meet and just.
est.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks to Thee, O holy Lord, Father almighty, everlasting God: through Christ our Lord.

In whom the hope of a blessed resurrection is shown to us: that they who are saddened by the certain necessity of dying, be comforted by the promise of eternal life to come.

For the life of Thy faithful, O Lord, is changed, not destroyed: and when the home of this earthly life is dissolved, an everlasting dwelling in heaven shall be gained.

And therefore with the Angels and Archangels, the Thrones and Dominions, and the whole host of the heavenly army we sing the hymn of Thy glory, saying again and again:

“For we know, if our earthly house of this habitation is dissolved, that we have a building of God, a house not made with hands, eternal in heaven” (2 Cor. 5:1). This is a great consolation for the Christian believer. Peacefully he yields his soul into the hands of his Maker, knowing that from the ruins of his earthly house, a heavenly dwelling will be prepared.

SANCTUS

In a low as well as in a chanted Mass: *Kneel*, until after Communion.

Holy, holy, holy, Lord God of hosts, Heaven and earth are full of Thy glory. Hosanna in the highest.

Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

We may imagine that the departed is now chanting with the Angels, Archangels, and the whole host of the heavenly army: “Holy, holy, holy, Lord God of hosts.”

THE CANON

Custom and a decision of the Church (Aug. 4, 1922), as also respect and reverence for the approaching Godhead during this most solemn part of the Mass, demand that we pray in silence until the beginning of the Our Father.

PRAYER OF OBLATION FOR THE CHURCH

The priest elevates his eyes and hands, bows low, and prays:

And now, most gracious Father, we humbly beg of Thee and entreat Thee, through Jesus Christ, Thy Son, our Lord, to deem acceptable and bless these gifts, now set apart for the holy and all-perfect sacrifice; which we offer unto Thee especially for Thy holy Catholic Church, that Thou wouldst deign to keep it in peace and unity, to protect and sustain it throughout the world; together with Thy servant **N.**, our Pope, and **N.**, our Bishop, and all the bishops and their flocks who cherish the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING

Be mindful, O Lord, of Thy servants **N.** and **N.** (here pause and silently pray for those of the living whom you desire to remember in a special manner) and of all here present whose faith is known to Thee and likewise their devotion, on whose behalf we offer unto Thee, and who themselves offer unto

Thee, this sacrifice of praise for themselves and all who are theirs, for the good of their souls, according to their hope of salvation and deliverance from all harm, and who pay Thee the homage which they owe Thee, eternal God, living and true.

COMMEMORATION OF THE CHURCH TRIUMPHANT

United in Thy only Church, we honor the memory, first of the glorious and immaculate Virgin Mary, Mother of our Lord and God, Jesus Christ; then that of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, by whose merits and prayers, grant that we may be always favored with the help of Thy protection. Through the same Christ our Lord. Amen.

The priest then spreads his joined hands over the offering and says:

We further beseech Thee, O Lord, to receive in atonement this sacrifice of adoration from us and from all Thy household. Provide that our days be spent in Thy peace, save us from everlasting damnation, and cause us to be numbered among those whom Thou hast chosen. Through Christ our Lord. Amen.

Do Thou, O God, deign to bless what we offer and make it approved, effective, worthy, and pleasing in every way, that it may become for our good the Body and the Blood of Thy dearly beloved Son, Jesus Christ our Lord.

THE CONSECRATION

Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, unto Thee, His almighty Father, giving thanks to Thee, blessed it, and broke it, and gave it to His disciples, saying: Take ye all, and eat of this:

FOR THIS IS MY BODY

After the elevation of the Sacred Host, the priest continues:

In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed it and gave it to His disciples, saying: Take ye all, and drink of this:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

As often as you shall do these things, in memory of me shall you do them.

PRAYERS OF OFFERING AND INVOCATION

After the Consecration Christ is on the altar as the one offering acceptable to the Father in heaven. Join the priest in offering Christ to the Father in heaven for all the world, for all at Mass, and especially for the departed. The priest prays:

Wherefore, O Lord, we Thy servants, and likewise Thy holy people, calling to mind not only the blessed passion of the same Christ Thy Son, but also his Resurrection from the dead, and finally His glorious ascension into heaven, offer unto Thy supreme majesty, of Thy gifts bestowed upon us the pure, the holy, the all-perfect sacrifice of thanks for our redemption — the holy Bread of life eternal and the Chalice of unending salvation.

Do Thou deign to regard it with gracious and kindly attention and hold it acceptable, as Thou didst deign to esteem the offerings of Thy holy servant Abel, and the sacrifice of Abraham our Patriarch, and that which Thy chief priest Melchisedech offered unto Thee, a holy sacrifice of thanks, in full accordance with Thy will.

Most humbly we implore Thee, almighty God, cause these our mystic offerings to be brought by the hands of Thy holy Angel unto Thy altar above, before the face of Thy divine majesty; that those of us who through sharing in this present sacrifice, shall receive the most sacred Body and Blood of Thy

Son, may be filled with every grace and heavenly blessing! Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD

Be mindful, O Lord, also of Thy servants who have gone before us with the sign of faith, and rest in the sleep of peace.

Here pause and silently pray for those whom you desire to remember in a special manner.

To these, O Lord, and to all who sleep in Christ, we beseech Thee to grant, of Thy goodness, a state of comfort, light, and peace. Through the same Christ our Lord. Amen.

COMMEMORATION OF OURSELVES AND PRAISE OF GOD

To us also, sinners, yet Thy servants, trusting in the greatness of Thy mercy, deign to grant some share of heavenly bliss in union with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints; into whose company we implore Thee to admit us, not weighing our merits, but freely granting us pardon: Through Christ our Lord.

Through whom, O Lord, Thou dost ever pro-

vide, make holy, fill with life, make fruitful of good, and bestow upon us all these Thy gifts.

Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Spirit, all honor and glory.

The priest concludes this prayer in a loud tone of voice:

P. Per omnia saecula World without end.
saeculorum.

A. Amen. Amen.

3. THE DIVINE BANQUET

PATER NOSTER

P. Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Let us pray. Directed by saving precepts and prompted by divine instruction, we make bold to say:

Pater noster, qui es in coelis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut

Our Father, who art in Heaven, hallowed be Thy name: Thy Kingdom come: Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who

et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. trespass against us. And lead us not into temptation.

A. Sed libera nos a malo. But deliver us from evil.

P. Amen.

Amen.

The "Our Father" is the most perfect prayer of praise of God and petition for our needs. It is all the more powerful in that it is not so much our prayer as Christ's, who taught it to His disciples. If we pray rightly and becomingly, we never say but what is found expressed in this prayer of the Lord, for it is the summary of all prayer.

The priest continues, enlarging upon the last petition of the Our Father:

Deliver us, O Lord, we beseech Thee, from all evils, past, present, and to come; and through the intercession of the glorious and blessed Mary ever Virgin, mother of God, together with Thy blessed apostles, Peter and Paul and Andrew, and all the Saints, grant, of Thy goodness, peace in our days, that aided by the riches of Thy mercy, we may be always free from sin and safe from all disturbance. Through the same Jesus Christ Thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God:

PAX DOMINI AND BREAKING OF THE
SACRED HOST

The priest concludes in a loud tone of voice:

P. Per omnia saecula World without end.
saeculorum.

A. Amen. Amen.

P. Pax Domini sit May the peace of the
semper vobiscum. Lord be always with you.

A. Et cum spiritu tuo. And with your spirit.

Dropping a particle of the Sacred Host, which he has just broken, into the chalice, the priest continues silently:

May this mingling and hallowing of the Body and the Blood of our Lord Jesus Christ help us who receive It unto life everlasting. Amen.

AGNUS DEI

The breast is not struck as at other Masses.

Lamb of God, who takest away the sins of the world: Grant them rest.

Lamb of God, who takest away the sins of the world: Grant them rest.

Lamb of God, who takest away the sins of the world: Grant them eternal rest.

The petition "Grant them rest" is repeated three times to indicate the urgency of our prayer in behalf of the departed. At the same time it is an admonition for us to persevere in prayer for the departed, mind-

ful of the instruction of our Lord: "Ask, and you shall receive."

PREPARATORY PRAYERS FOR HOLY COMMUNION

Lord Jesus Christ, Son of the living God, who by the Father's will, with the cooperation of the Holy Spirit, hast given life to the world through Thy own death, deliver me by this Thy most holy Body and Blood from all my sins and from every evil. Make me always obedient to Thy commandments, and never permit me to be separated from Thee: who with the same God the Father and the Holy Spirit, livest and reignest God, through all eternity. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I all unworthy am about to receive, turn to my condemnation and punishment, but by reason of Thy Fatherly love may it be to my advantage as a safeguard of both soul and body, like a well-taken remedy: who livest and reignest with God the Father, in the unity of the Holy Spirit, God through all eternity. Amen.

I will take the Bread of Heaven, and call upon the Name of the Lord.

Holding the Sacred Host in his left hand the priest then devoutly and humbly says three times:

Lord, I am not worthy that Thou shouldst enter

under my roof: say but the word and my soul shall be healed.

COMMUNION OF THE PRIEST

He then signs himself with the Sacred Host saying:

May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Having received the Host, the priest prays:

What return shall I make to the Lord for all that He hath given me? I will take the Chalice of salvation, and I will call upon the Name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

He now receives the Precious Blood saying:

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

AFTER COMMUNION

The priest then purifies the chalice with wine and water. In a low Mass as well as in a chanted Mass: *Sit* at the first ablution. The priest says the two following prayers:

What we have taken like bodily food, may we treasure in a pure heart; and may what is given us in time be our provision for eternity.

May Thy Body, O Lord, which I have eaten, and Thy Blood, which I have drunk, affect me to the depths of my being; grant that no taint of sin be found in me, whom these pure and holy mysteries have renewed. Who livest and reignest through all eternity. Amen.

COMMUNION VERSE

The priest then goes to the Epistle side and says:

May light eternal shine upon them, O Lord, with Thy saints for ever, because Thou art merciful. Eternal rest grant unto them, O Lord; and let perpetual light shine upon them: with Thy saints for ever, because Thou art merciful.

A petition for eternal light and eternal rest in heaven, based on the infinite mercy of God. The Mass having been offered for the departed, the Church now prays with greater confidence, as is evident from the more buoyant strain in the melody of the chant. In the eyes of the Church this is a precious moment, and she therefore admonishes the Christian to include in his Communion prayers a petition for the departed.

4. CONCLUDING PRAYERS OF THE MASS

From the middle of the altar the priest again salutes the faithful:

P. Dominus vobis- The Lord be with you.
cum.

A. Et cum spiritu tuo. And with your spirit.

POSTCOMMUNION

He then returns to the missal.

In a low or chanted Mass: *Kneel* to the last Gospel; then, in both cases: *Stand*.

Let us pray. Grant, we beseech Thee, Almighty God, that the soul of Thy servant **N**, which has this day departed out of this world, may be cleansed by this sacrifice, and delivered from sins, and may receive forgiveness and everlasting rest. Through our Lord. . . .

Another petition for the departed soul. But also an exhortation to the survivors to practice the virtue of charity, and remember the soul which has passed into eternity.

From the middle of the altar the priest salutes the faithful.

P. Dominus vobis- The Lord be with you.
cum.

A. Et cum spiritu tuo. And with your spirit.

Facing the altar he prays:

P. Requiescant in May they rest in peace!
pace!

A. Amen Amen.

The words are earnest, and well so, for the word "peace" is indicative of all happiness and blessing. What greater happiness can we wish the departed, we who are living in a world that knows no peace. True peace is with God, as in God. May the departed enjoy that peace, and may it also be our portion when the end comes!

Bowing, the priest says the final prayer to the Blessed Trinity:

May the tribute of my worship be pleasing to Thee, most holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the presence of Thy majesty, may be acceptable to Thee, and through Thy mercy obtain forgiveness for me and all those for whom I have offered it. Through Christ our Lord. Amen.

THE LAST GOSPEL

All *rise* as the priest then goes to the Gospel side and reads the beginning of the Gospel of St. John.

P. Dominus vobiscum. The Lord be with you.

A. Et cum spiritu tuo. And with your spirit.

P. Initium sancti Evangelii secundum Joannem. The beginning of the holy Gospel according to St. John.

A. Gloria tibi, Domine. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was made nothing that has been made. In Him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not.

There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light.

It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own, and His own received Him not.

But to as many as received Him, He gave the power of becoming sons of God; to those who believe in His Name: who are born not of blood, nor of the will of flesh, nor of the will of man, but of God.

Genuflect.

AND THE WORD WAS MADE FLESH, and dwelt among us. And we saw His glory — glory as of the only begotten of the Father — full of grace and truth.

A. Deo gratias.

Thanks be to God.

After the last Gospel *sit* until the celebrant arrives at the bier; then *stand* for the Absolution to the end.

III. BLESSING OF THE CORPSE AND BURIAL

Non intres in iudicium cum servo tuo, Domine, quia nullus apud te iustificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei christianæ commendat: sed, gratia tua illi succurrente, mereatur evadere iudicium ultionis, qui, dum viveret, insignitus est signaculo sanctæ Trinitatis. Qui vivis et regnas in sæcula sæculorum.

A. Amen.

O Lord, do not bring Thy servant to trial, for no man becomes holy in Thy sight unless Thou dost grant him forgiveness of all his sins. We implore Thee, therefore, do not let the verdict of Thy judgment go against him (her), whom the loyal prayer of Christian faith is commending to Thy mercy, but rather, by the help of Thy grace, may he (she) escape the sentence which he (she) deserves, for during his (her) earthly life, he (she) was signed with the seal of the Holy Trinity. Who livest and reignest forever and ever.

R. Amen.

A wonderful prayer in its simplicity and confidence. The departed has indeed been a sinner, because he was human; but he was sealed with the seal of the Holy Trinity in Baptism. He believed in

the triune God, and therefore the Church confidently hopes for mercy from this same God.

THE LIBERA

Libera me, Domine, de morte aeterna, in die illa tremenda: Quando caeli movendi sunt et terra: Dum veneris judicare saeculum per ignem.

✠. Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira. Quando caeli movendi sunt et terra.

✠. Dies illa, dies irae, calamitatis et miseriae, dies magna et amara valde. Dum veneris judicare saeculum per ignem.

✠. Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.

Deliver me, O Lord, from everlasting death on that day of terror: * When the heavens and the earth will be shaken. As Thou dost come to judge the world by fire.

✠. I am in fear and trembling at the judgment and the wrath that is to come. * When the heavens and the earth will be shaken.

✠. That day will be a day of wrath, of misery, and of ruin: a day of grandeur and great horror: * As Thou dost come to judge the world by fire.

✠. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Libera me, Domine,
de morte aeterna, in die
illa tremenda: Quando
caeli movendi sunt et
terra: Dum veneris judi-
care saeculum per ignem.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster.

Deliver me, O Lord,
from everlasting death
on that day of terror: *
When the heavens and
the earth will be shaken.
As Thou dost come to
judge the world by fire.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father.

While the priest recites the Pater Noster, he goes around the bier and sprinkles the corpse with holy water thrice on each side. Then, in the same way, he incenses it. Holy water and incense, becoming efficacious sacramentals through the prayer and blessing of the Church, are again employed because the soul of the departed benefits by their application, and because the body of the departed was a temple of the Holy Spirit which will be rebuilt at the final resurrection. As the clouds of incense ascend, so let our prayers ascend to the throne of God to plead for mercy and eternal rest.

P. Et ne nos inducas
in tentationem.

A. Sed libera nos a
malo.

And lead us not into
temptation.

But deliver us from
evil.

P. A porta inferi.

℣. From the gate of hell.

A. Erue, Domine, animam ejus.

℣. Rescue his (her) soul, O Lord.

P. Requiescat in pace.

℣. May he (she) rest in peace.

A. Amen.

℣. Amen.

P. Domine, exaudi orationem meam.

℣. O Lord, hear my prayer.

A. Et clamor meus ad te veniat.

℣. And let my cry come unto Thee.

P. Dominus vobiscum.

℣. The Lord be with you.

A. Et cum spiritu tuo.

℣. And with your spirit.

P. Oremus. Deus, cui proprium est misereri semper et parcere; te supplices exoramus pro anima famuli tui (famulae tuae) **N.**, quam hodie de hoc saeculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis angelis suscipi, et ad patriam paradisi per-

Let us pray. O God, who alone art ever merciful and sparing of punishment, humbly we pray Thee in behalf of the soul of Thy servant, **N.**, whom Thou hast commanded to go forth today from this world. Do not hand him (her) over to the power of the enemy and do not forget him (her) forever; but

duci: ut, quia in te speravit et credidit, non poenas inferni sustineat, sed gaudia aeterna possideat. Per Christum Dominum nostrum.

R. Amen.

command that this soul be taken up by the holy angels and be brought home to paradise so that, since he (she) hoped and believed in Thee, he (she) may not undergo the punishments of hell, but rather possess everlasting joys. Through Christ our Lord.

R. Amen.

Before conveying the body from the church to its narrow cell in the cemetery, the Church recalls the last day when the dead shall rise and be hailed before the just Judge. It is a terrible thing to fall into His hands. But Christ has now been offered for the departed, and in the beautiful words and melody of the *In paradisum* the Church anticipates the entrance of the soul into Paradise eternal.

CARRYING THE BODY FROM CHURCH

As the corpse is carried out of the church the choir sings or the priest recites the following:¹

May the angels take you into paradise: may the martyrs come to welcome you on your way, and lead you into the holy city, Jerusalem.

¹ This may be sung in English; see p. 56.

May the choir of angels welcome you, and with Lazarus who once was poor may you have everlasting rest.

PSALM 114

(Ad libitum)

I love the Lord because He has heard * my voice in supplication.

Because He has inclined His ear to me * the day I called.

The cords of death encompassed me; the snares of the nether world seized upon me * I fell into distress and sorrow.

And I called upon the Name of the Lord, * "O Lord, save my life!"

Gracious is the Lord and just, * yes, our God is merciful.

The Lord keeps the little ones; * I was brought low and He saved me.

Return, O my soul, to your tranquility, * for the Lord has been good to you.

For He has freed my soul from death, * my eyes from tears, my feet from stumbling.

I shall walk before the Lord * in the lands of the living.

Eternal rest * grant unto him (her), O Lord.

And let perpetual light shine upon him (her).

The antiphon is repeated:

May the angels take you into paradise: may the

martyrs come to welcome you on your way, and lead you into the holy city, Jerusalem.

May the choir of angels welcome you, and with Lazarus who once was poor may you have everlasting rest.

IN THE CEMETERY

In the cemetery the priest blesses the grave, unless the entire cemetery is already consecrated or solemnly blessed.

Let us pray. O God, by whose mercy rest is given to the souls of the faithful, in Thy kindness bless † this grave. Entrust it to the care of Thy holy angel, and set free from all the chains of sin the soul of him (her) whose body is buried here, so that with all Thy saints he (she) may rejoice in Thee forever. Through Christ our Lord.

R. Amen.

In the name of the Holy Trinity the body and the grave are blessed. The dignity of the bodies of Christians demands such respect for them and their last resting place. Their bodies, consecrated temples of the Holy Spirit in Baptism, should rest in consecrated soil, from whence, on the last day, the omnipotent summons of God will call them to praise and glorify Him for all eternity. The bodies are buried facing the East, because the departed place their hopes in Christ, who is the light of the soul.

BURIAL

The body is lowered into the grave. The priest recites the following canticle after intoning the consoling antiphon:¹

Ant. I am the Resurrection.

Blessed be the Lord, the God of Israel * because He has visited and wrought redemption for His people.

And has raised up a horn of salvation for us * in the house of David, His servant,

As He promised through the mouth of His holy ones, * the prophets from of old:

Salvation from our enemies * and from the hands of all our foes.

He has fulfilled His kindness to our fathers, * and been mindful of His holy covenant:

In the oath to Abraham our father, * by which He swore to grant us

That, delivered from the hands of our enemies, * we should serve Him without fear

In holiness and justice before Him * all our days.

And you, O child, shall be called * the prophet of the Most High;

For you shall go before the Lord * to prepare His ways,

To give His people knowledge of salvation * through forgiveness of their sins.

¹ These may be sung in English; see p. 59.

Because of the compassionate knowledge of our God * with which the Orient from on high will visit us,

To shine on those who sit in darkness and the shadow of death, * to guide our feet into the way of peace.

Eternal rest * grant unto him (her), O Lord.

And let perpetual light * shine upon him (her).

The antiphon is repeated:

I am the Resurrection and the Life. He who believes in Me, even if he die, shall live; and whoever lives and believes in Me, shall never die.

The priest may now address a few words to the assembled faithful. Then he continues:

Dearest brothers, let us faithfully and lovingly remember our brother (sister), whom God has taken to Himself from the trials of this world.

A few moments of deepest silence and prayer follow.

The priest puts incense into the censer, and then prays:

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy

Kyrie eleison.

Lord, have mercy.

Pater noster . . .

Our Father . . .

The corpse is sprinkled with holy water and incensed.

P. Et ne nos inducas And lead us not into
in tentationem. temptation.

A. Sed libera nos a But deliver us from
malo. evil.

P. From the gate of hell.

A. Rescue his (her) soul, O Lord.

P. May he (she) rest in peace.

A. Amen.

P. O Lord, hear my prayer.

A. And let my cry come unto Thee.

P. The Lord be with you.

A. And with your spirit.

P. Let us pray. O Lord, we implore Thee to grant this mercy to Thy dead servant, that he (she) who held fast to Thy will by his (her) intentions, may not receive punishment in return for his (her) deeds; so that, as the true Faith united him (her) with the throng of the faithful on earth, Thy mercy may unite him (her) with the company of the choirs of angels in heaven. Through Christ our Lord.

A. Amen.

P. The Lord be with you.

A. And with your spirit.

FOR A MAN

Let us pray. O Lord, hear our prayers, in which we humbly ask of Thy mercy that Thou wouldst

give to the soul of Thy servant, **N.**, which Thou hast commanded to leave this world, a place in the land of light and peace, and bid that he be made a companion of Thy saints. Through Christ our Lord.

A. Amen.

FOR A WOMAN

O Lord, we implore Thee in Thy fatherly love have mercy on the soul of Thy servant, **N.**, and grant that, freed from the stains of her mortal life, she may receive her inheritance of eternal salvation. Through Christ our Lord.

A. Amen.

FOR THOSE RESTING IN THE CEMETERY

O God, by whose mercy rest is given the souls of the faithful, in Thy kindness grant forgiveness of sins to Thy servants and to all those who rest in Christ here and everywhere else; so that, set free from all sin, they may be happy with Thee forever. Through Christ our Lord.

A. Amen.

FOR ALL THE FAITHFUL DEPARTED

Almighty God, Creator and Redeemer of all the faithful, grant to the souls of Thy servants the forgiveness of all their sins, so that, by the prayers which we offer in affection, they may receive the pardon

which they have always desired. Through Christ our Lord.

A. Amen.

In many places the priest recites the following or a similar prayer after the Mass or at the grave.

Let us pray. O God, the Creator and Redeemer of all the faithful, hear our supplications and through Thy infinite love and mercy graciously grant to the soul of Thy servant departed the remission of all his (her) sins, by which he (she) may have deserved the severity of Thy justice and punishments in the world to come. Vouchsafe to him (her) grace and mercy before Thy tribunal, and let him (her) attain to everlasting rest and happiness through the infinite merits of Jesus Christ.

A. Amen.

O God, great and omnipotent Judge of the living and the dead, before whom we are all to appear after this short life, to render an account of our works! Let our hearts, we pray Thee, be deeply moved at this sight of death, and while we consign the body of the deceased to the earth, let us be mindful of our own frailty and mortality, that walking always in Thy fear and in the ways of Thy Commandments, we may, after our departure from this world, experience a merciful judgment and re-

joyce in everlasting happiness. Through Christ our Lord.

A. Amen.

PRAYERS FOR THE BYSTANDERS AT THE GRAVE

Let us pray. Grant, O Lord, we beseech Thee, that whilst we lament the departure of our brother (sister), Thy servant, out of this life, we may bear in mind that we are most certainly to follow him (her). Give us grace to make ready for that last hour by a devout and holy life, and protect us against a sudden and unprovided death. Teach us how to watch and pray that when Thy summons comes, we may go forth to meet the Bridegroom and enter with Him into life everlasting. Through Christ our Lord.

A. Amen.

Let us pray. Almighty and most merciful Father, who knowest the weakness of our nature, bow down Thine ear in pity unto Thy servants, upon whom Thou hast laid the heavy burden of sorrow. Take away out of their hearts the spirit of rebellion, and teach them to see Thy good and gracious purpose working in all the trials, which Thou dost send upon them. Grant that they may not languish in fruitless and unavailing grief, nor sorrow as those who have no hope, but through their tears look meekly up to Thee, the God of all consolation. Through Christ our Lord.

A. Amen.

P. Eternal rest grant unto him (her), O Lord.

A. And let perpetual light shine upon him (her).

P. May he (she) rest in peace.

A. Amen.

P. May his (her) soul and the souls of all the faithful departed through the mercy of God rest in peace.

A. Amen.

A cross is generally planted to mark the final resting place of a Christian. It is an expression of his hope in the Redeemer and of the faith of those who mourn. May the cross, by which death has lost its sting, be the source of life for us here and hereafter, for Christ came in order that, by the cross and its lesson of self-denial, we may have life and have it more abundantly.

R.I.P.

CHANTS WITH ENGLISH WORDS

The following may be sung in English in place of the text given previously in the rite.

BRINGING THE BODY TO CHURCH

Antiphon

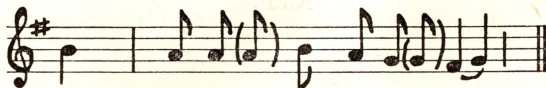


If Thou shouldst take note.

Psalm 129



Out of the depths, O Lord, I cry to



Thee; * O Lord, hear my calling.

Let Thine ↑ ears give heed to me, * to the ↑ sound of my pleading.

If Thou, O Lord, were to ↑ note our sinfulness, * O Lord, ↑ who could endure it?

But for- ↑ givenness is Thine, * that with ↑ love men may serve Thee.

I ↑ trust in the Lord God, * in His ↑ word does my soul trust.

My ↑ soul waits for the Lord, * more than watchmen ↑ wait for sunrise.

More than watchmen ↑ wait for sunrise, * let Is-
↑ rael wait for the Lord.

For the ↑ Lord is kindness * and a- ↑ bundant redemption.

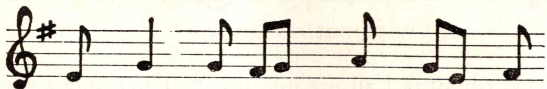
He will re- ↑ deem Israel * from ↑ all their sinfulness.

Eternal rest, O ↑ Lord, grant unto him (her) *
and let perpetual light ↑ shine upon him (her).

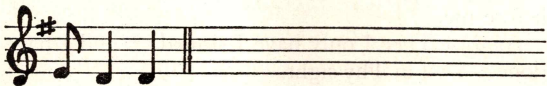
Antiphon



If Thou shouldst take note of all that we



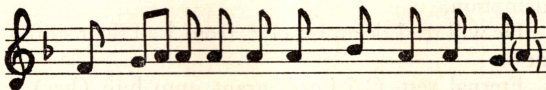
do wrong, O Lord, Lord, who could



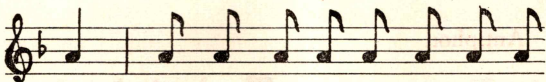
endure it.

Antiphon

Our bones shall rejoice in God.

Psalms 50

Have mercy on me, O God, in Thy good-



ness. * In the greatness of Thy compas-



sion, wipe out my guilt.

Wash away ↑ all my iniquity, * and cleanse ↓ me from my sins.

For my ↑ guilt I confess, * and my sin is ev- ↓ er before me.

Against Thee ↑ only have I sinned, * and I have done e- ↓ vil in Thy sight.

So is Thy ↑ sentence seen just, * and vindicated is
Thy ↓ condemnation.

Indeed in ↑ guilt was I born, * and in sin my
mother ↓ did conceive me.

See, Thou dost ↑ love a true heart, * in my heart's
depths ↓ teach me wisdom.

Cleanse me with a hyssop that I ↑ may be made
pure; * wash me, and I shall be made ↓ whiter than
snow.

Let me hear sounds of ↑ joy and gladness, * and
the bones Thou hast ↓ broken shall rejoice.

Turn away Thy ↑ face from my sins, * blotting
↓ out all stain of guilt.

Create a clean ↑ heart for me, O God, * and re-
new within me a ↓ steadfast spirit.

Cast me not ↑ out of Thy sight, * and Thy holy
spirit ↓ take not from me.

Give me back the joy of ↑ Thy salvation, * and
in me sustain a ↓ noble spirit.

I will teach the ↑ wicked Thy ways, * and the sin-
ful ↓ shall return to Thee.

O Lord, ↑ open my lips, * and my ↓ mouth shall
tellit Thy praise.

For sacrifices ↑ do not please Thee; * should I
offer a holocaust, ↓ Thou wouldst not accept.

My sacrifice, O God, is a ↑ truly contrite heart; *
and a contrite and humbled heart ↓ Thou will not
scorn.

Be bountiful to Sion, O ↑ God, in Thy kindness,
* by rebuilding the walls ↓ of Jerusalem.

Then with due sacrifices, † burnt offerings, and
holocausts ↑ Thou shalt be pleased; * then with
bullocks upon Thine altar shall they ↓ make obla-
tions.

Eternal rest ↑ grant to him (her), O Lord, * and
let perpetual light ↓ shine upon him (her).

Antiphon



Our bones shall rejoice in God, bones that



in dust lie buried.

CARRYING THE BODY FROM CHURCH

Antiphon



To Paradise now may the angels bring you



and may the martyrs now come to meet



you on your way, and may you be led



into the holy city, Je- rusalem. All



the choirs of angels make you welcome



there, and with Lazarus once so ill and



poor, may peaceful joy be now for-

For He has ↑ freed my soul from death, * my eyes from tears, my ↑ feet from falling.

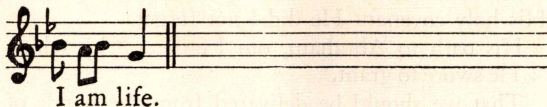
In the ↑ land of the living, * I shall ↑ walk in God's presence.

Eternal rest ↑ grant to him (her), O Lord, * and let perpetual ↑ light shine upon him (her).

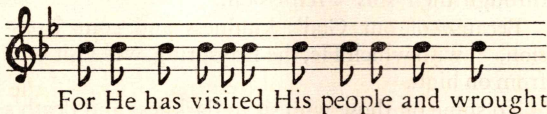
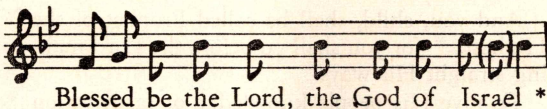
The Antiphon To Paradise is repeated.

IN THE CEMETERY

Antiphon



The Benedictus





their redemption.

And has raised up for us a horn of sal- ↑ vation
* in His serv- ↓ ant, David's house.

As He promised through the mouth of His ↑ holy
ones, * His pro- ↓ phets ages past.

Salvation from our ↑ enemies, * and from the
hands ↓ of every foe.

He fulfilled His kindness to our ↑ fathers, * and
His holy covenant He did ↓ not forget.

His oath to Abraham, our ↑ father, * by which
↓ He swore to grant,

That we should be delivered from the hands of
our ↑ enemies, * and serve ↓ Him fearlessly.

In holiness and ↑ justice * before Him ↓ through-
out our days.

And you, child, shall be called Prophet of the ↑
Highest, * for you shall go before the Lord mak- ↓
ing straight His ways.

To give His people knowledge of sal- ↑ vation *
through their sins' ↓ remission.

Because of our God's kindness and com- ↑ pas-
sion, * with which He, the Dayspring, will visit ↓ us
from on high.

To shine on those who sit in darkness and death's

↑ shadow, * and into ways of peace ↓ to guide our feet.

Eternal rest grant to ↑ him, (her), O Lord, * and let perpetual light shine ↓ upon him (her).

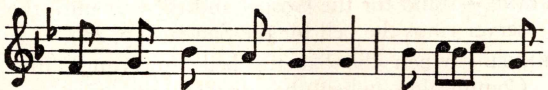
Antiphon



I am life, and resurrection from death



who believes in Me, even though he must



die, yet shall he live on, and all men



who live and believe in Me, they now shall



not die, but live for- ever.

FUNERALS

Owing to varying customs of different localities, it is difficult to prescribe any set form to be observed in all churches. The following are the ceremonies that seem to be in general use in the United States.

Low Mass

STAND — when the celebrant enters the sanctuary to begin Mass, and remain standing until the celebrant begins the Preliminary Prayers (see p. 5).

KNEEL — and remain kneeling from the Preliminary Prayers to the Gospel (p. 16).

STAND — stand for the Gospel and then sit until the server rings the bell for the Sanctus (p. 23).

KNEEL — when the Sanctus bell rings until after Communion, when the server pours wine into the chalice for the first ablution (p. 33).

SIT — from the first ablution (p. 33) to the last Gospel (p. 36) then

STAND — when the celebrant begins the Gospel, genuflect with him, and remain standing until the priest has gone to the sacristy, or has arrived at the bench to change his vestments. Then

SIT — until the priest arrives at the bier for the Absolution (p. 38). Then

STAND — to the end of the Absolution.

CHANTED MASS

(Simple chanted; or Solemn Requiem Mass)

STAND — when the celebrant enters the sanctuary to begin Mass, and remain standing until the celebrant begins the Preliminary Prayers (p. 5).

KNEEL — and remain kneeling from the Preliminary Prayers until the celebrant or the sub-deacon begins to chant the Epistle (p. 11).

SIT — and remain seated until the celebrant or the deacon chants the *Dominus vobiscum* before the Gospel (p. 16).

STAND — for the chanting of the Gospel, until the *Dominus vobiscum* after the Gospel by the celebrant of the Mass (p. 17); and then

SIT — until the celebrant intones the *Per omnia saecula saeculorum* of the Preface (p. 22); and then

STAND — and remain standing until the bell rings for the Sanctus (p. 23).

KNEEL — from the Sanctus until after Communion when the server pours wine into the chalice for the first ablution (p. 33), then

SIT — until the celebrant sings *Dominus vobiscum* (p. 35).

KNEEL — for the Oremus and the following prayers and remain kneeling until the last Gospel (p. 36).

STAND — for the last Gospel, genuflect with the priest, etc., etc., as above for the Low Mass.

